The sons of R. Hiyya went out to cultivate their property,[6] and they began to forget their learning.[7] They tried very hard to recall it. Said one to the other: Does our father know of our trouble? How should he know, replied the other, seeing that it is written, His sons come to honour and he knoweth it not?[8] Said the other to him: But does he not know? Is it not written: But his flesh grieveth for him, and his soul mourneth over him?[9] And R. Isaac said [commenting on this]: The worm is as painful to the dead as a needle in the flesh of the living? [He replied]: It is explained that they know their own pain, they do not know the pain of others. Is that so? Has it not been taught: It is related that a certain pious man gave a denar to a poor man on the eve of New Year in a year of drought, and his wife scolded him, and he went and passed the night in the cemetery, and he heard two spirits conversing with one another. Said one to her companion: My dear, come and let us wander about the world and let us hear from behind the curtain[10] what suffering is coming on the world.[11] Said her companion to her: I am not able, because I am buried in a matting of reeds.[12] But do you go, and whatever you hear tell me. So the other went and wandered about and returned. Said her companion to her: My dear, what have you heard from behind the curtain? She replied: I heard that whoever sows after the first rainfall[13] will have his crop smitten by hail. So the man went and did not sow till after the second rainfall,[14] with the result that everyone else's crop was smitten and his was not smitten.[15] The next year he again went and passed the night in the cemetery, and heard the two spirits conversing with one another. Said one to her companion: Come and let us wander about the world and hear from behind the curtain what punishment is coming upon the world. Said the other to her: My dear, did I not tell you that I am not able because I am buried in a matting of reeds? But do you go, and whatever you hear, come and tell me. So the other one went and wandered about the world and returned. She said to her: My dear, what have you heard from behind the curtain? She replied: I heard that whoever sows after the later rain will have his crop smitten with blight. So the man went and sowed after the first rain with the result that everyone else's crop was blighted and his was not blighted.[16] Said his wife to him: How is it that last year everyone else's crop was smitten and yours was not smitten, and this year everyone else's crop is blighted and yours is not blighted? So he related to her all his experiences. The story goes that shortly afterwards a quarrel broke out between the wife of that pious man and the mother of the child,[17] and the former said to the latter, Come and I will show you your daughter buried in a matting of reeds. The next year the man again went and spent the night in the cemetery and heard those conversing together. One said: My dear, come and let us wander about the world and hear from behind the curtain what suffering is coming upon the world. Said the other: My dear, leave me alone; our conversation has already been heard among the living. This would prove that they know? — Perhaps some other man after his decease went and told them. Come and hear; for Ze'iri deposited some money with his landlady, and while he was away visiting Rab[18] she died. So he went after her to the cemetery[19] and said to her, Where is my money? She replied to him: Go and take it from under the ground, in the hole of the doorpost, in such and such a place, and tell my mother to send me my comb and my tube of eye-paint by the hand of So-and-so who is coming here tomorrow. Does not this[20] show that they know? — Perhaps Dumah[21] announces to them beforehand.[22] Come and hear: The father of Samuel had some money belonging to orphans deposited with him. When he died, Samuel was not with him, and they called him, ‘The son who consumes the money of orphans’. So he went after his father to the cemetery, and said to them [the dead]. I am looking for Abba.[23] They said to him: There are many Abbas here. I want Abba b. Abba, he said. They replied: There are also several Abbas b. Abba here. He then said to them: I Want Abba b. Abba the father of Samuel; where is he? They replied: He has gone up to the Academy of the Sky.[24] Meanwhile he saw Levi sitting outside.[25] He said to him: Why are you sitting outside? Why have you not gone up [to heaven]? He replied: Because they said to me: For as many years as you did not go up to the academy of R. Efes and hurt his feelings,[26] we will not let you go up to the Academy of the Sky. Meanwhile his father came. Samuel observed that he was both weeping and laughing. He said to him: Why are you weeping? He replied: Because you are coming here soon. And why are you laughing? Because you are highly esteemed in this world. He thereupon said to him: If I am esteemed, let them take up Levi; and they did take up Levi. He then said to him: Where is the money of the orphans? He replied: Go and you will find it in the case of the millstones.